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WEEKLY REVIEW.

—The *Hindu Patriot* insists that Government, in granting scholarships to Natives, is infringing its policy of religious neutrality. In holding out to them inducements to go to England, it is putting temptation in their way and encouraging apostasy. "Such offer of bribes by private individuals is punishable under the Penal Code." Yet we are told that Mrs. Dr. Anundabai Joshi, who returned from America after several years, kept both her Caste and her religion. She had with her all the time the image of Krishna, which she was accustomed to adore. Does the *Hindu Patriot* believe it possible that the Government of India can be carried on according to Caste? Caste is of the very essence of tyranny, trampling into the dust the *Ati-shudras* or out-castes, and subjecting them to everlasting disabilities. To establish schools for out-castes is a very wicked thing according to Caste. And foreigners, (Mlechchas) Europeans, Mahomedans, Parsees, all are on the level of the out-castes, and their touch is defilement. The idea of Brahminism lifting its head in this fashion, at this day, is something truly portentous. The *Hindu Patriot* lets us plainly see that nothing less than Government according to Caste will please him, but does not seem to be aware of the confusion worse confounded that would thence ensue.

—We have often referred to the cruel treatment that Parsee custom prescribes in the case of those who are about to become mothers. We are glad to learn that the protestations of a Parsee physician in this city have at length led to the establishment of a Lying-in Hospital for Parsee females, in which sanitary laws shall not be overridden by superstition.

—Last Monday's Bombay papers have much to say about a religious ceremony performed at the residence of Sir Dinshaw Manockjee Petit, Kt., on the previous day, Sunday. On this occasion three of Sir Dinshaw's grand-sons, from 7 to 10 years of age, were invested with the sacred shirt and sacred string, constituting them true Zoroastrians. Among the rites observed on such occasions, is the use of *Mirang-i din*, "a drink prepared by the priests after many prayers, and which is an essential element in purification ceremonies." The boys had to drink thrice of this, the principal ingredient (and that which is considered by Zoroastrians of sovereign efficacy in purifying) being a product of the cow, not mentioned in polite society. Prayers are recited before a fire which is kept burning in a censer, the sacred Zoroastrian fire.

The "Sudrah" means a garment leading to the right and profitable path. It is generally made of fine cambric, and consists of nine parts, each joint indicating a lesson of morality. The "gireban," *i. e.*, bag of righteousness, placed across the chest, arrests a Zoroastrian's attention as he puts the "Sudrah" on his body; and he asks himself whether it is filled with virtuous actions or sinful ones. He is thus warned to abstain from vice and act virtuously all his life. The other parts of the "Sudrah" are also emblematical of virtues; and the whole is considered a spiritual guide to a true Mazdyasnian in this life, teaching him purity, righteousness and morality, and leading him to the glorious path of heaven.

A great many would envy our Parsee friends this easy way of putting on the armour of God, if they could only persuade themselves that pure religion and undefiled may be obtained by absorption. The Parsees do not permit outsiders to share in the privileges of Zoroastrianism, confined to about 100,000 souls, but then they charitably think that the Christian religion is good for Christians, the Mahomedan for Mahomedans and the Hindoo for Hindoos. We would not have referred to this religious observance if it has not been that Sir Dinshaw Maneckjee Petit, Kt., thought it fitting to ask a large number of European ladies and gentlemen, including their Excellencies Lord and Lady Reay, to witness the ceremony, and that the invitation was accepted by fifty or sixty of our most distinguished European residents. We have no doubt that these were actuated by a kindly feeling toward the host and his co-religionists, and wished to show their appreciation of the liberal sentiment which seemed to have dictated the invitation. We admire charity, and a friendly feeling towards hetero-religionists, but whether this was a fitting mode of expressing it, must be determined by reference to the law we are under to Christ.

—O. M. thinks we have not done justice to the remarks of the Dean of Westminster quoted by us last week, and that his reference to Iona really takes in the Pre-Augustine Christianization of the British isles. Our readers can judge. Columba, the Irish exile who took refuge in Iona, was a contemporary of Augustine, and when Iona became a missionary centre, the Gospel professed there had lost much of its simplicity and purity. The type of piety was that which makes much of monasticism, and of festivals, forms and ceremonies. Smith, in his History of Christian Missions, says: "The mission of the papal St. Augustine was also directed against these purer churches, and it succeeded in gradually destroying them in all save a few obscure parts, especially of Scotland, where the Culdees and Wiclif's Lollards afterwards kept bright the torch of gospel truth till it merged in the widespread light of the Reformation of John Knox." The Dean of Westminster specifies 12 centuries as the period embraced in his retrospect, and that takes us back to a period when the Church of Christ in England, so far from then beginning, was in a decadent state compared with more primitive purity. The Ritualists have difficulty in seeing anything churchly in England anterior to the first Archbishop of Canterbury, and it is not well even to seem to chime in with them.

—The *Bombay Catholic Examiner* draws attention to a remarkable movement, remarkable as a sign of the times, at least:

"The French Republic, as every one knows, intends celebrating in the year 1889 the centenary of the great rebellion against both religion and social order to which every true follower of Revolutionary doctrines looks back with affectionate pride. As a fitting symbol of the temporary victory then won over institutions both social and religious the Paris Municipality, as is also well known, have determined to erect what will be known as the Eiffel Tower, a huge iron-structure of about a thousand feet in height which the witty Parisians have already christened the Tower of Babel. It is not, indeed, intended to make it reach to heaven; but modern Republican pride was determined to put up something which shall at least overtop all possible towers and steeples and dwarf the loftiest of cathedral spires In this way it was seriously hoped that religion would somehow suffer and a triumph be won for the party opposed to it."

The proposal met with opposition, not on the ground that the French Revolution introduced a Reign of Terror and was to be repented of rather than commemorated, but on the ground that this particular form of commemoration would be an offence against fine art. Architectural symmetry would be sacrificed in such a structure. But art or no art, the tower is to be erected, has already been begun we believe. Here at the close of the 19th century the sun is to look down upon the most ambitious structure ever reared on this globe since the tower erected in the plains of Shinar, and all in honour of a revolution that was more atheistic than any thing else, when the sacred name of Liberty was invoked to hallow a blood-thirsty rage against all restraints, Governmental, social or religious. We are free to acknowledge that what led to this frenzied insurrection was the degradation of religion by those who professed to be its expounders. They who sowed to the wind reaped the whirl-wind. This does not alter the character of that terrible upheaval of society. We may account for it but we may not extenuate it. We may largely lay the blame of it on Louis xiv. who revoked the Edict of Nantes and let loose his dragoons upon all Christians of the Book, and relieved the Church of Rome in France of the principal reason for observing a measure of decorum. But for the French people, a hundred years after the Revolution, to determine upon rearing in its commemoration the greatest monument of all the earth, is very much like a national defiance of the Most High and a national glorification of Anarchy. They who believe in divine Providence

may well shudder as they behold this defiant monument rising into the skies.

—The Emperor of Germany celebrated his 90th birth-day last Tuesday, March 22nd. Dietetic philosophers will be somewhat confounded to learn that His Majesty eats a hot-boiled lobster every day at dinner, and is devoted to pork-chops. He continues to be wonderfully active. When he was born Napoleon Bonaparte was a name unknown.*

—M. Taine, in the *Revue des Deux Mundes*, gives some anecdotes of Napoleon, as illustrative of his impulsiveness. They remind us of the saying that no man is great to his valet-de-chambre, and also of the inspired word that he who ruleth his own spirit is better than he that taketh a city.

With Napoleon no idea was simply speculative. It needed instantaneous realisation, and his thought, as was said by De Pradt, became a passion as it grew. On one occasion, when discussing the terms of the Concordat with Volney, he gave the senator a kick in the stomach which sent him to bed for a week. When suddenly surprised by Josephine at St. Cloud with a lady, he dashed after his wife, who had only time to escape, and in the evening showed his anger by breaking the furniture near his hands. On another occasion, before the Empire, he treated Berthier in a scurvy manner in presence of a roomful of people. Talleyrand, in his quizzical way, told Berthier that his master was thinking of proclaiming himself King, whereupon the ill-advised courtier went over to compliment the First Consul. Napoleon's eyes darted fury at the word "king," and, putting his fist under the chin of the unlucky Berthier, he pushed him towards the wall, saying, "Idiot, who sent you here to raise my bile?" He swore and stamped while dictating to his secretaries, and in dressing himself often flung his clothes in the fire if they did not suit him.

—The Earl of Rosslyn has written a Jubilee Lyric dedicated, by permission, to her Majesty. It is, much of it, worthy of the theme. But we pause at the following :—

Thou guid'st the Helm
That brings our commerce o'er the main,
And makes us rich without a stain.

Is this true? We wish it were. But we think of the fleet of ships constantly employed in carrying strong drink to nations morally infantine, and of the opium so carefully prepared by the Government of India for the people of China. It is no compliment to her gracious Majesty to put her at the helm of this commerce.

—From a letter by Theophila :

Concerning *nature*, I must now give you something from Seneca, which I have just read in a sketch of that philosopher by Canon Farrar. He was banished to the island of Corsica by Caligula,—a rugged, barren, savage spot. In the letter of consolation addressed to his mother, he says: "Varro thought that nature, Brutus that the consciousness of virtue, were sufficient consolations for any exile. How little have I lost in comparison with those two fairest possessions, which I shall every where enjoy—nature and my own integrity!"

Do you suppose that the consciousness of virtue was really soul-satisfying to these Stoics? One may ask what aspects of nature gave pleasure to Seneca in that rough Corsica. It was the heavens, with the array of sun, moon and stars. I am now reminded of Kant's two sublime objects,—the starry heavens and the moral law. Yes; one may find the *law* itself sublime. David loved God's law,—but it is another thing to find one's own conformity to it, one's own "integrity" sublime. Nothing should satisfy us but the embodiment of the divine law in Christ, our soul's true life and possession. This account of Seneca is in Canon Farrar's "Seekers after God." I do not think that this title applies to these old Stoics, such as Seneca and Epictetus. Those that seek God, find him.

Seneca's last act was to take his own life. We prefer the virtue that teaches that no man liveth unto himself, or dieth unto himself.

—We are somewhat surprised at the apologetic tone with which the *Indian Christian Herald* speaks of the *shraddh* ceremony.

The Hindus believe in a future world, and they also believe that their dead ancestors can partake of food and drink offered unto them and bless them as when they were alive; accordingly they invite their presence and invoke their blessing on all important occasions. When the sons of Isaac sought a blessing from their father, they did not worship him, nor does the pious Roman Catholic worship the Pope when he piously kisses his toe. The Hindus show great respect to their ancestors, and this takes different forms, but we are not aware that the *pitries* have a place in the Hindu pantheon of three hundred and thirty millions of gods and goddesses.

—A new Church has sprung up in America. This time it is "the Anglican Church in America." We find this designation in the *Church Times*.

—Nearly 46,000 Jewish immigrants landed in New York city in the last two years. Most of them were from Southern Russia, where such persecution has been raging for some time.

—Miss M. E. Layton, who has had charge of the Calcutta Girls' School for the last eight years, left on Monday last in the steamer *City of Venice* for England and America, in the hope of recruiting her health. Miss L. Sissoon and Miss N. Ballon of the North Berar Mission, are also leaving.

—In *Service for the King*, November, we find a letter from Rev. J. Gelson Gregson on the subject of Evangelists for India. Mr. Gregson thinks there is little really evangelistic work done in India. He thinks it an error that most Missionary organizations believe that they are going to convert India; few are looking for the coming of Christ to establish his own kingdom. He thinks the time has come for all who look for His appearing, to inaugurate a system of evangelization that shall give practical effect to their belief. Without interfering with existing Missionary organization, he would have churches, districts, families and individuals send out evangelists to the more needy parts of India. These should go two and two; be unmarried; able to endure hardness; living each on 50 rupees a month with as much more for travelling expenses. Men sent out by the Master will acquire the language, and will aim not so much at results as at doing the Master's will.

—The *Messenger* for March, (Agra,) has an article entitled, "Sensationalism and Missions." The writer thinks there is a feverish and unwholesome desire for immediate visible fruit, on the part of the friends of Missions, at home, and that it has an influence upon missionaries in the field, leading them to baptize prematurely and upon a large scale, instead of waiting for the slower but more reliable developments of divine grace.

—The *Subodh Patrika* quotes from a letter of Dewan Bahadur R. Raghunathrao with regard to Justice Farran's decision against Rakhmabai :

This event evidences the fulfilment of the prophecy mentioned in our Shastras, viz., that in this era persons not cognizant of the Law shall ascend royal seats and shall administer as law that which is no law.—(Bhagavat, 12th skunda.)

The Dewan anticipates good from the course that events are taking.

"Her confinement in jail for 6 months and her release thereafter under the warrant of the Pro-Consuls of the British Empire, presided over by the greatest matron that the world ever produced, will I have no doubt, bring about the emancipation of our Hindu sisters. I hope and trust that, if not in her motherland, at least in a distant land, a Saint Paul or a Mary Magdalene will spring up to avenge her sacrifice by securing the happiness of her sisters. If there is anything that I can do to soften the rigours of her imprisonment, I shall be happy to do so, as I look upon her confinement as the result of the national sin of having violated the pure, liberal and just laws of our star-like Rishis."

—It is now stated that the man who shot Major Neil on parade at Agar, was out of his mind. He fired at two other officers before he was secured. Here we have a new reason for discontinuing the lamentable custom of serving out cartridges for daily duty. The Military authorities are fearless in making changes relating to uniform, beards, mustachios, &c., but seem to be powerless to effect a change that would save many lives every year.

—Rakhmabai has appealed from Justice Farran's decision to the plenary High Court, and it will be three months, we believe, before the Appeal may be considered. Our contemporaries find no difficulty in proving that the restitution to conjugal rights decreed by the above mentioned judge, is neither according to Hindu law or Christian law. Subscriptions to aid her in her defence are timidly flowing in; the abstinence of Hindu gentlemen from this form of reinforcement is conspicuous.

—The Revs. J. Blackstock and R. E. Carter (S. I. Conference of M. E Church) left, with their families, by yesterday's mail-steamer. The Rev. W. Bowser and family left Madras for America some weeks ago.

—We have heard with much regret of the death of Mr. J. Chatten, at Poona, Feb. 17th. For the last seven years Mr. Chatten, whose command of the Marathi language was exceptional, has given himself to the proclamation of the Gospel in the vernacular. One of the words used to denote preaching of the Gospel, in the Greek Testament, means doing the work of a crier, and Mr. Chatten, wherever he was, in Bombay, Poona or elsewhere, went through the streets proclaiming aloud the way of salvation through the Lord Jesus Christ. He had no other employment and lived as cheaply as a coolie, asking no man for support, and seemed to have no other care than this. He was a man of ability and was at one time in the receipt of a good salary; but he came in these latter years to believe that God had discharged him from ordinary secular obligations, and as he trusted

* But another report, probably more recent, says: He has almost entirely given up the dishes he used to be so fond of, such as lobsters, crawfish, veal stewed with cloves and cinnamon, and sponge-cake soaked in rum.

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in God for his own support so he professed to trust in God for the support of his family. We once heard the following anecdote related of him and believe it to be true. He was at Hurda and said to a friend that the Lord had laid it on his heart to go to Jubbulpore that day. Money for his fare was given and he went. Arrived there, he immediately proceeded to go through the streets proclaiming the Gospel. An English officer was passing (on an elephant, we believe,) and Mr. Chatten cried to him to make ready to meet his God, (we do not remember the particular Scripture passage used.) The word took effect and the officer went home to make his submission to God and found peace and joy in believing, and it was from his lips that our informant had heard the statement. Chatten went on preaching, and after some hours threw himself under a tree in a compound. A friend recognized him and had him to dinner, after which Chatten took the train and returned to Hurda, knowing nothing about the effect his words (God's words) had had. When in Bombay we visited him in the wretched place where he slept. His expenses were not more than ten rupees a month. Latterly he has been connected with the Salvation Army. His death was brought about by something which he had unadvisedly taken as a remedy. He was aged 51.

—On Thursday, at 5½ p. m., the united Annual Meeting of the Bombay Bible Auxiliary Society and Bombay Tract and Book Society was held at the Bible Society's rooms. The Report of the first was read by Rev. Mr. Forgan, of the second by W. M. Alexander, Esq. The Hon. Mr. Birdwood presided. Addresses were made by the Rev. Messrs. Greig and Bell, Messrs. Morris and Stone; by Rev. Messrs. Scott, Whitton, and Thoburn, and by the Chairman. The Rev. Dr. Mackichan moved a vote of thanks to the Chairman. H. E. Lord Reay, Admiral Sir Frederick Richards and Sir Charles Bernard were present on this occasion. There was a fair attendance.

—The complaint against the Rev. Mr. Lateward has been finally dismissed. It is a pity that the High Court interfered to have the case tried after it had once been dismissed by Mr. Dosabhoy Framjee.

—The Rev. R. A. Squires, availing himself of the return of his brother, Rev. H. C. Squires, has left for England with his newly-married wife. They sailed in the mail-steamer yesterday. The Rev. Mr. Whitton, of the Free Church Mission, Nagpore, also left yesterday with his family.

NOTICES OF BOOKS AND REPORTS.

How were the Women of Asia reached by Christian Evangelists in Apostolic Times, and with what Results? By Mrs. K. S. Macdonald. Paper read at a Ladies' Meeting of the Bengali Christian Conference. Women in Asia, in ancient times, under Gentile rule, were not better off than in modern times, judging from the evidence here embodied. The Gospel introduced principles which tended to elevate women in those communities which embraced it. We make the following extract from this tract:—

In the two systems of Kulinism and Muhammadanism, we have pictures of the manner in which women were, and alas! still are, treated in Asia in the East and in the West. We have to do specially with the West and it is generally admitted that Muhammadanism was a moral, as well as a religious, reformation of the state of matters which preceded its inception. Instead of degrading, it elevated and ennobled the peoples who embraced it; yet in Muhammadanism woman is simply man's toy, existing merely to satisfy man's carnal desires The faithful Mussulman is allowed on earth four real wives and as many concubines as he chooses; and though it would appear (contrary to the opinion of some) that Muhammad allowed some human females the possibility of attaining to a place in heaven, their position there is altogether anomalous and contradictory. It is difficult to say whether Muhammad was in earnest or was only jesting when he answered the old woman, who desired him to intercede with God for admission for her into Paradise, that no old woman would enter that place; but seeing the old creature's tears, added that God would make her young again. Whatever he may have meant, Muhammad provided for the believing Mussulman celestial wives, infinitely superior to his earthly wives, so that he can have no pleasure or satisfaction in those who satisfied him on earth. Females are not admitted into Muhammadan musjids, nor do they pray at home. A female who knows chapters of the Koran, a common attainment among men, is regarded as possessing an extraordinary accomplishment. Many of the husbands who are themselves, or claim to be, very religious, positively dislike their females being religious, because religion raises them nearer to a level with themselves. It is a remark of theirs that the woman makes a bad wife who can once claim the respect to which she is entitled by the regular reading of prayers.

In one word, woman, outside Christianity, then and now, was and is man's slave, ministering to his carnal pleasures and his earthly wants.

The Indian Purity Trumpet. March. The truth that men think it desirable to suppress, is that which most needs to be expressed. What society thinks it a duty to cloak, the Bible seeks to expose. The *Purity Trumpet* has an excellent mission, and has the gifts fitted for its prosecution. Much that it brings into light is humiliating and saddening, but it does not withhold the truth that purifies. Here is an extract:—

We dare not use books or give addresses which deal with the physical aspects of vice alone. Leprosy is not a disease of the skin only, it is deeply seated in the blood and hence in the entire system. So the *Chaulmoogra oil*, I saw used in the Madras Leper Hospital, is applied internally as well as externally. The leprosy of lechery is seated so deeply in the wicked heart, that to present the physical evil only, though as a warning, might be found to have a reflex action. Those who think and feel most deeply upon the terrible diseases, the mental wrecks and the physical degeneracy of nations, do the best they can from that standpoint, by their powerful appeals and warnings as to the welfare of the body. This is important, yes, essential,—but as a part only. It is the lowest view of the case and needs the higher views to give it force. God uses the physical warnings in His word; but He uses what is infinitely higher also.

Workers and writers who have learned that our battle is not with flesh and blood merely, but with evil spirits in high places, and with evil natures in every mortal, will not dare to enter the lists with carnal weapons only.

Books are being advertised in India which deal with the human and physical side of the Vice-question almost wholly. They may seem at first sight to be useful, for they have many wise words. But it is our deliberate conviction that they are harmful to the public. If read at all, it should be by the doctors only.

We do not always agree with every letter and every line in the books sold from the "Purity Trumpet Book Depot," but as far as practicable we shall import and sell only those which have

The truth,—the whole Truth,—and nothing but the Truth.

"*Is India becoming Poorer or Richer? With proposed Remedies for Existing Poverty.*" This is by Dr. J. Murdoch, who probably knows as much about the matter as any other man. He has been studying India and India's needs for forty years, and for a score of years has made the tour of India annually, interrogating every man and observing everything. He is not a friend of India if friendship means shutting your eyes and holding your tongue with respect to every thing that is objectionable, or after the manner of Edwin Arnold praising every thing that is purely indigenous. But he is a friend in the sense that he desires to see the highest and best standard recognized and followed in this country. He issued a work last year on India's Needs. He proposes to issue a series of Papers on Indian Reform. In the present volume (84 pp. 8vo. 2½ annas, Chr. Ver. Ed. Soc., Madras,) he seeks to combat a prevailing opinion that the presence is an age of decadence and degradation, the Kali Yug. There is a political party represented by some Europeans, some educated Hindoos, some Native papers, who think it very important to show that England's relation to India is that of a Plunderer and Despoiler. Dr. Murdoch brings forward a succession of eloquent facts demonstrating progress under British Rule. That Poverty exists in certain classes is admitted, and its true causes pointed out. In considering the Remedies proposed, the writer treats of Representative Institutions, Reduction of Taxation, Agricultural Improvement, Developed Manufactures, Marriage and Funeral Expenses, Debt, Ornaments, Idleness, Spirits and Opium, and other points. Important facts and sound advice with regard to these various matters are presented. Every one that professes to have at heart the good of India, should get this book and carefully peruse it.

Report of the London Missionary Society's Work at Benares. The city of Benares contains a population of 199,700; the district, 892,684; the province, 9,820,728. The L. M. S. began work here in 1820. Of three European missionaries two reside at Benares, one at Ranikhet. The London Mission College at Benares makes a large demand upon the strength of the missionaries. The number of scholars in the College is 471: Staff of instructors, 28. Rural work also is carried on. Christian literature is largely circulated. In 9 Girls' Schools 363 girls are taught. A considerable portion of this Report is taken up with the accounts furnished by the ladies of their work in behalf of the daughters of India. The Native Christian congregation numbers 108. Communicants in Native Church, 24. We make the following extract from the conclusion of the Report:—

Recently at the Sunday afternoon Hindustani service in our London Mission Church, the pulpit was occupied by Babu Isa Das, Deacon

of the American Methodist Mission at Rai Bareli, who in the course of his sermon related, how, on his only previous visit to Benares twenty-four years before, he came as a pilgrim Brahmin to bathe in the sacred waters of the Ganges; how, after performing this rite then so highly prized by him, as he was returning through the city, his attention was drawn towards a Missionary, whom he saw preaching in a corner of one of the streets, and who at the close in distributing tracts amongst the audience gave him one, which he took to his home and read, and which thus became the cause of his first thinking favourably of Christianity; how three years afterwards he had the happy privilege of being received by baptism into the fellowship of Christ's disciples; how later, in obedience to what he believed to be the Divine call, he became a preacher of the Gospel; and how he had after so many years re-visited Benares, as a member of the Hindi New Testament Translation Committee, to take part in the work of its session now being held in this city. This most encouraging narrative of successful work for Christ at Benares well shows how this city, which has been for so many centuries the great source whence poisonous streams of Hindu superstition have been flooding India, is now being so purified by the Divine antidote of the Gospel of Christ, as to send forth rivers of the water of life for the salvation of the perishing millions of this vast land.

We are favoured with a Catalogue and Review of Urdu Christian Literature, by Rev. H. N. Weitbrecht, Ph. D.

The Christian Worker and Missionary Record, No. 9, March 3rd, well maintains its early promise. In every number is one of Dr. McLaren's admirable sermons, and the series of District Sketches are truly beautiful. We shall watch for an opportunity of transferring one of these Sketches to our columns.

INTERNATIONAL BIBLE STUDY.

March 27. *Temperance Lesson. Gen.* 9 : 18-27.

See last Guardian.

April 3.—*Gen.* 37: 23-36. *G. T. Gen* 39 : 21.

The brethren of Joseph saw him coming and said to each other Behold, this dreamer cometh. They who walk with God and learn of God have visions of far-away things that are very irritating to those who are living for themselves and for the present. Christians seem like dreamers and visionaries, to worldly people; they let go a substantial good to clutch at a shadow; but they who mind earthly things are in danger of discovering their mistake too late, like Dives. As Cain was irritated beyond measure by the favour shown to Abel, so the brethren of Joseph could not bear to think that God should be singling out Joseph for his regard. If his dreams had been mere dreams, they would not have much minded them, but would have laughed them off. But they feared that there might be an element of truth in them, and judged it safest to dispose of the dreamer and of the dreams by a summary procedure. The wicked only need opportunity and they will show their real characters.

So the ten fell upon their young brother and stripped him of that coat which his father had specially prepared for him. They could have enjoyed the father's favour in the same degree, if they had cultivated the same piety that dwelt in Joseph; but this did not at all suit them. They were angry with their father for making such a distinction, just as sinners are angry with God, today, for blessing his people as he does. Christians are clothed with humility, and have a breast-plate of faith and love, and the world is ready to gnash its teeth in anger, instead of accepting the lesson and learning to confide in Jesus. They threw Joseph into a well in which there was no water, and left him there to die of hunger and thirst. Then they sat down to their repast. After awhile they saw a company of Ishmaelites, from Gilead, on their way to Egypt, with camels bearing spicery and balm and myrrh.

An idea struck Judah. What good will it do us to slay our brother, even if we conceal his blood? The same end will be secured by selling him to the Ishmaelites who will sell him into slavery in a foreign land. "He is our brother and our flesh." What fraternal consideration. As though he were a culprit, deserving death, but seeing he is their own brother, they will only sentence him to life-long slavery.

These Ishmmelites are also called Midianites. The one name may be generic, the other specific. Or the one may be the name the tribe bore in the days of Joseph, and the other that which it bore in the days of the writer.

They agreed to Judah's proposal, and drawing Joseph up out of the pit sold him to the travellers for 20 pieces of silver. And the caravan went on its way and was soon lost to sight.

One of the brothers happened to be absent when this transaction took place. It was Reuben, the one who had dissuaded them from killing him, and induced them to cast him into the pit, from whence he intended to deliver him. Not finding him, he was distressed and rent his clothes. It is dangerous to allow oneself to be identified in any degree with those who are doing the devil's work; you may propose to disengage yourself from them before they proceed to extremities, but the partnership is not so easily dissolved.

They took Joseph's coat, and killed a kid and dipped the coat in its blood, and sent some of their number to the father with the bloody coat, pretending to have found it in that state. "And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces." The very coat which expressed his partial love to Joseph is made the means of desolating the old man's heart with the conviction that he had fallen a prey to a wild beast.

It was a terrible trial to Jacob. He had seen the tokens of God's interest in Joseph, and was disposed to accept the dreams as signifying that God would bring his son to some exalted position, and nothing was further from his mind than that this admirable youth would die a violent death at such a tender age. If the catastrophe had happened to one of the elder sons, he would not have felt it so keenly. The harrowing element was not so much that Joseph should have suffered such a death, as that the goodness and faithfulness of God seemed to be eclipsed. His sons and daughters sought to comfort him, but in vain. "He said, I will go down into the grave unto my son mourning." Notice the expression "into the grave unto my son." The body of Joseph was not in any grave. Jacob understood by Sheol the gathering place of spirits in the "beyond."

Twenty-one years went by before Jacob knew that his Joseph was alive. During all these years it was to him as though Joseph were really dead. But during all these years Joseph was walking in the smile of God's favour; he had the true life. There had been a period of 21 years in the early life of Jacob, when Jacob was a stranger. Thus we make our own history, and many of the things that happen are just the reflections or echoes of things we have done. Has a beloved son been taken from you? And do you spend the years in mourning? Think of Jacob and his son Joseph, supposed dead, but really alive and pursuing a path of honour and glory, till he reaches a pinnacle from whence he dispenses life to many nations. What did Jacob think of his own hard thoughts of God, when he came to know the facts of the case? Before we judge Providence, let Providence finish the work it hath taken in hand. But you say, my son is really dead. Nay, he is really alive. Heaven is one of the mansions in our father's house, not so distant as Egypt and quite as real.

"The Midianites sold Joseph unto Potiphar an officer of Pharaoh's and captain of the guard." Human beings at this early age were an article of commerce. And slavery still exists, after 4,000 years.

The Bombay Guardian.

SATURDAY, MARCH 26, 1887.

PERFECT IN ONE. IV.

The believer who has learned not *about* Christ but *of* Christ, who has claimed the privilege of a disciple to be taught of the Master himself, finds himself under no necessity of discriminating between honour to the Son and honour to the Father and honour to the Spirit. He knows that God is one, and that honour paid to the Son is honour paid to the Father and *vice versa*. "All mine are thine and thine are mine." One cannot receive without the other; one cannot give without the other. All interests are identical. We have not attained to the measure of the stature of Christian manhood, if we fancy that Christ or the Spirit has any distinct interests. Brought near to God, our own distinctive interests fade from view. The glory of God is our wealth, our success, our heaven.

Now let us note concerning the crowning experience that comes before us in this passage, that it does not come before us in the shape of a command, but is presented as a gift obtainable from God on the strength of this prayer offered by the Lord Jesus. Jesus takes us with him and goes into the audience chamber of his Father, and tells the Father what he wishes done for us. This is not merely a round-about way of speaking unto us; it is a very impressive way of showing us that our perfection in unity is to be had as a gift. The Father heareth Jesus always; he heard him at the grave of Lazarus, and he heard him when he thus interceded for us. It is not lawful for us to

ask whether thes desires of Christ can be fulfilled or not : divine love speaks, divine love hears Men may make light of the words of Christ, but surely the Father will not do that. Jesus would not have been willing to forsake this earth in person, to go up on high, if he could not have left his disciples this charter assuring them the same divine love that had rested upon him, and wrought through him. So that it is impossible to have a stronger ground of confidence in pleading any promise, than we obtain in reading this prayer.

We are then to honour the Saviour by believing that God wished to do for us just what the Saviour here asks for us. God wishes that we should be made perfect in Him and thus perfect in one; his honour ours, ours his; his wealth ours, our poverty his; what is his is yours; he is glad with you, suffers with you; I may not then discriminate against you; I am to bring you the same love that Christ has shown for you; "that ye should love one another as I, Jesus, have loved you." Does the thought of this sublime experience distress you? That is because you think of it as something to be brought up from the soil of your own nature. Nay, it is to come down to you from heaven. We do not read aright this prayer if we fail to perceive that it speaks our privilege rather than our duty; something we are to receive, rather than something we are to offer.

Let us look at the last verse :—

"I have declared unto them thy name and will declare it." The character, disposition, principles, government of the Father, have been revealed in the works of Christ, and the revelation was to be completed by his death on the cross. "That the love wherewith thou hast loved me may be in them." If we really receive the revelation of the Father made by the Son, we shall confidently expect that the Father's love which rested on Jesus, will rest on his believers. Just in the degree that we read the Gospel aright, shall we have confidence in pleading this portion and shall expect that God will do for us according to this prayer. "I in them." This alone will satisfy Jesus, namely, that He himself may be in us, that his love may dwell in us and act itself out in all appropriate ways. We are to abandon the thought that we honour Christ by keeping him at the summit and ourselves at the base, by magnifying the interval between Him and us. Of course, as regards worth and dignity, the magnitude of the contrast is infinite. We are his workmanship. He is the potter, we the clay; he the Saviour, we the saved. What does He save us from? What does He save us to? From ourselves to himself. It is His power that works in us. He himself in us, when we draw nigh to God, so that we may prevail with the Father, as he himself prevailed with him. If your sensitive conscience is startled at the suggestion of the same love to descend on you that rested on Christ, let the thought that Christ is in you embolden you. God will not love his Son less in you than in his own humanity. But you must have the faith to make this realizable. And do not say, it will be time enough for me to have it when the Church has it. The church has no obligations which you have not. What God is *showing to you* you are bound to act upon, whatever others may do or not do.

A PILLAR IN THE INDIAN CHURCH.

Like the Free Church Mission of Bombay, the American Mission of Ahmednagar has rendered signal service to the cause of the Gospel in Western India. Like Narayan Sheshadri and Dhanjibhai Naoroji, the Rev. Messrs Haripant and Ramkrishnapant have also been chief pillars of the Native Church planted in this Presidency, and when the whole of this province, so influential for its political and commercial activity, shall have acknowledged the sovereignty of the Lord Jesus, these four men, along with one or two more, shall be remembered with pride and affection. What Dr. Sheshadri has effected in Bombay, by his earnest effort, to extend the bounds of Christ's kingdom and to unite its manifold elements into one loving brotherhood by his personal life and character, that did the Rev. Hari Ramchandra Khisti in Ahmednagar. Though descended from an ancient family, equally distinguished for wealth and virtues, Mr. Haripant was destitute of the pride of caste or birth so characteristic of unregenerate Brahmans, and when he submitted to the Cross, his humility and kindliness of nature were sublimed into Christian charity—the charity which transcends all barriers of caste and custom, and regards all men as brethren, having an equal right to the sympathy, love, and reverence of Christians. The American missionaries had been most successful in converting the aborigines—chiefly the Mahars, and Mr. Hari Ramchandra devoted himself most cordially and strenuously to the work of their enlightenment and elevation. He was always amongst them : visited them at their huts or invited them to his own house, where he treated them on terms of perfect equality. They were, no doubt, in every way. inferior to him. Their looks, their colour, their language, their habits—all bespoke the difference, but the sanctified Brahman, who had laid down his Brahmanism on the altar of Jesus Christ on the day that he gave his heart to Him, did not condescend to notice the difference. Underneath the forbidding exterior he saw the image of God struggling into life and activity corresponding to what he experienced in his own bosom ; and he could not but yearn over them in genuine fraternal affection. The aborigines gradually became alive to their new position ; and their external surroundings corresponded to their inward illumination. Men, like Bhagoba, Raghoba and Lakhiram Bawa, soon showed what even the consciousness of a Mahar could experience under the influence of Christianity, and these men in any other community than the Protestant would have been canonized. The poor Christians were admitted not only to the family prayers but also to the family board of the Brahman preceptor, and he being physically a mighty man and full of humour, would support his entreaties to do justice to the simple fare by physical urgency that evoked no little merriment. The hostess and her amiable daughters ardently seconded the efforts of the good man, and the young ladies would join the young daughters of the missionaries in forming concerts of prayer for the heathen that lived around them, the religious inquirers that sought light and guidance of their parents, and the ardent disciples that had but recently joined the Christian fold, either in some quiet corner of the Pastor's humble mansion, or under the solitary shave of a neighbouring tree. Those were the palmiest days of the Native Church of Ahmednagar, and though but few of the people of those times survive, those few are full of happy thoughts of their beloved Pastor. The young people who have no personal recollections of him, still tell with pride and pleasure what their parents loved to relate of his doings and it was a pleasure to me recently to hear with my own ears the kindly eloquence of the poor Christians. Socially these people have not much improved, though, at present, there are some who, under the influence of Mr. Smith's English work, are manifesting in their looks and manners and habits the effects of a higher culture. Mr. Smith has gathered round him Brahmans and other high-caste Natives whose society is freely enjoyed by the Native Christian students and teachers. Without an English education of a high order, it is impossible for Native Christians, especially of the class to which the Nuggur Christians chiefly belong, to be influential for good amongst the heathen of the higher classes, as is quite evident from the existing state of things there.

Although Mr. Haripant was constantly engaged in instructing the aborigines, he made himself useful, also, to his brethren according to the flesh. He visited the public Library, attended the meetings of the reformed, and called on people at their homes, and his efforts were richly crowned with success. He was partially instrumental in producing an awakening in the camp of the educated youth that led to the conversion of Mr. Shahu Daji Kukadé, late editor of the *Dnyanodya*, Mr. Vishnu Bhaskar, late Pastor of the Bombay American Mission Church, Mr. Ruttonjee Nowrojee, missionary at Aurangabad, Mr. Kassambhai, missionary at Sattara, Mr. Lakshumandas of Sholapur, and several others. The tactics employed to win these men to the Cross were such as could alone be suggested by an earnest love for the souls of men. Mr. Haripant was a great adept in disputation : the opposition of unbelief, however formidable, could not stand before the force of logic. In Bombay, too, his polemical talents were most conspicuous. His house was frequented by religious enquirers of the higher classes, and he sat up with them till late in the night. He was most courteous in his manners, and feared to give offence to the humblest visitor. An old Hindu gentleman, who was deeply read in Christian literature and was regarded as a dangerous foe at many a religious meeting, declared that it was impossible to cope with the veteran polemic.

Mr Haripant's adventures, as an evangelist, might furnish materials for a most exquisite romance. He had to encounter most fierce opposition, but he did not flinch for a moment. He often itinerated with his family, and his family had no fear so long as the broad-chested, muscular preacher was with them. He would go and put up at the village inn, and with a sheet hung from the roof to screen off his family, he would sit by it discoursing with the villagers. At once the rustic auditors would, sometimes, be inflamed with anger at the sight of the Christian helpers with the Padri, or by the report that his family had attempted to fetch water from the public well, at which both the Hindus and Mahomedans drew water on equal terms, and then there would be a mad tumult as violent as at Ephesus when the vociferous cry went up, "Great is the Diana of the Ephesians." But Haripant would be perfectly calm, and try to conciliate the people. But pacification was out of the question so long as the Brahman apostate remained at the Dharmashala. When threatened to be dragged out, he would simply tell them that they were at liberty to do whatever they liked with him, but himself would not stir He was a British subject, and had an equal right with themselves to the public rest-house. They would then drag him out, but as soon as they had removed him, he would be found again at the same old place. At a village called Vadhalen, where the opposition against the Gospel was intense, Mr. Haripant lived alone with his family, though the villagers had threatened to kill him and would every night throw large stones on the

house. He was the first Brahman preacher that thus itinerated in the villages with his family. While he laboured among the men, his daughters spoke and read to the women in the fields, or at the village well, like their Divine Lord who discoursed on themes sublime and profound to the woman of Sychar, to the surprise and consternation of his disciples. They were, indeed, the first Native Zenana missionaries, at least, on this side of India, if not in the whole of India, and the work which they originated in the villages of Nuggur, was continued by them many years afterwards in Bombay and Poona, resulting in the enlightenment of hundreds of high-caste ladies and the conversion and baptism of a few. It was the advent of this family in Bombay and their ministrations among its varied population that first impressed the non-Christians of the higher classes with the power of Christianity to raise womanhood to heights of moral purity and intellectual beauty. Their presence, also, disabused their minds of the erroneous belief that Native Christian women were all from among the out-castes. And if Zenana work has made easy progress in Poona and Bombay, and the Natives have full confidence in the virtues as well as the abilities of female workers, we must frankly acknowledge that we are in no small degree indebted for it, under God, to the family of the Rev. Hari Ramchandra Khisti, Pastor of the first Native Church of Ahmednagar.

Mr. Haripant reminds us of the old puritanical fathers, except the austere aspect of their general character. He was most simple in his habits, most frank and fervid in spirit, a rigid adherent of his religious principles, with a holy hatred of all hypocritical forms and fictions whether savouring of the Papacy or Antinomianism, an active worker, a humble Christian, and a devoted lover of all that loved the Lord Jesus in truth. And in these days when everywhere the worship of Mammon is rampant, with an altar raised to him in almost every Native Christian home, the god assuming different names and forms, such as social influence, fashion, culture, necessary distinctions of class (a softer word for caste) luxury, &c., &c., who does not feel an earnest desire that the mantle of that saintly man, whose eyes were undazzled by the splendour of wealth and whose heart was untouched by the seductions of worldly grandeur, might fall, at least upon our leaders.

Mr. Haripant was a profound thinker. He had a genius for mathematics. He was the author of several Marathi books, some of which were translations of English and Sanskrit works. His poetry, which is chiefly preserved to us in his incomplete Life of Christ, is of a high order, and can compare favourably with the *odes* of the very best Marathi paraphrasists.

A. B. C.

PLAIN PAPERS ON SCIENCE AND RELIGION.

IX.

The Existence of God.

C. The Teleological Argument.

(*Continued*).

Order, Force, Number, etc. in the Universe.

Of the several sub-arguments referred to in paper No. VI, the cumulative effect of which on candid minds is well-nigh irresistible, those founded (1) on the evidences of Design found everywhere in Nature; (2) on the operation and harmonious co-operation of the laws according to which Nature is governed; and (3) on the Adaptations, Contrivances, Adjustments, Collocations, etc. of Nature, have been already considered. Two or three of the remaining sub-arguments will now be taken up, and the discussion of the general argument (the Teleological, sometimes called the Physico-Theological) concluded.

There is Order in the Universe.

An eminent philosopher (Prof. Bowne) reminds us that a glance into the realm of scientific theory reveals to us a multitude of agents whose unrestrained action would plunge the system into chaos; but which are so adjusted one to another that order and harmony result. It is startling to reflect that the actual harmony of the universe, as we know it, is won from the conflict and interplay of the most gigantic forces; but these are so nicely adapted to one another that they maintain the universal order. "The four chemical elements which enter into organic life are the chief disturbers of the universe. Oxygen is the parent of fire; hydrogen is the most inflammable substance known; carbon is doomed to burning; and nitrogen is the base of gunpowder and nitro-glycerine. Yet these are so nicely balanced that the organic world results, and no hint is given of the tremendous forces which build up the organism. Were their combining power varied a little, either life would be impossible from the too great stability of their compounds, or the earth would be rocked and shattered by their incessant and tremendous explosions . . . The question is, how has this order and harmonious adjustment been brought about? . . All must allow that the universe is constructed, from beginning to end, on just those rational principles, and with just those adaptations and harmonies which mind would have employed if it had intended to realize the present order with the present agents."

Gravitation is a force which apparently prevails through all space. But it does not prevail alone. It is "a force whose function it is to balance other forces, of which we know nothing, except this,—that these, again, are needed to balance the force of Gravitation. Each force, if left to itself, would be destructive of the universe. Where it not for the force of Gravitation, the centrifugal forces which impel the planets would fling them off into space. Were it not for these centrifugal forces, the force of Gravitation would dash them against the sun. The orbits, therefore, of the planets, with all that depends upon them, are determined by the nice and perfect balance which is maintained between these forces. How are we to account for this balancing? Can we conceive that these blind unintelligent forces happened to adjust themselves to each other? Assume the existence of the God whom the Bible reveals—of Him "who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," and all is plain sailing; but rejecting this assumption or belief, we are utterly confounded.

A famous mathematician demonstrated that, when only eleven planets were known, the odds against *chance*—to which in such case *intelligence* is the only possible alternative—being the cause of all these bodies moving in one direction round the sun, with an inconsiderable inclination of the planets to their orbits, were *twenty thousand millions to one!* "What prospect, "he asks," would there have been of such a concurrence of circumstance if a state of chance had been the only antecedent?" And with equal pertinency a more recent writer inquires: "Is it, I ask, to be held as evidence of the power of the human mind that it should have been able, after many centuries of combined and continuous exertion, to compute, with approximate accuracy, the paths and perturbations of the planets which circle round our sun, and the returns of a few comets, but as no evidence even of the existence of mind in the first cause of things, that the paths and perturbations of millions on millions of suns and planets and comets should have been determined, with perfect precision, for all the ages past and future of their existence, so that, multitudinous as they are, each proceeds safely on its destined way, and all united form a glorious harmony of structure and motion?"

In the history of Creation, past as well as present, both in the organic and inorganic worlds, there is an "observed Order of facts"—phenomena in uniform connection, and mutual relations which can be made, and are made, the basis of systematic classification. The evidence accessible testifies to the introduction of forms of life in regular gradation from lower to higher types; while for each class of animal some definite type or pattern has been adhered to, the modifications of which have been gradual and successive. To the most ordinary mind the order and regularity that characterize the history of Creation and the phenomena of nature, irresistibly suggest, if they do not indeed imperatively demand, the existence of an all-powerful Intelligence presiding over the course of events. Well might the pagan poet have sung from his standpoint:

> They saw the skies in constant order run,
> The varied seasons and the circling sun,
> Apparent rule, with unapparent cause,
> And thus they sought in Gods the source of laws.

No honest mind that has attained to its proper development can contemplate the orderly, and the same time complicated and intricate, arrangements observable in nature, without drawing the inference that it denotes the presence of a presiding mind above and superior to them all.

(*To be continued.*)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—Will you allow me to express my thanks to you for sharing with your readers some portions of your private epistles from your valued correspondent "Theophila."

Nothing could be more to the point than the connection established between the hope of the Church for the personal coming of her Lord and Bridegroom and the eternal destiny of the lost as affected by that coming. The sentiments expressed are, I believe, as reverent and scriptural as they are logical.

I am profoundly thankful for your own comments regarding the natural immortality of the soul, and for your generous judgment of those who may think differently as to what the end shall be of those that obey not the gospel. I do not want to enter into the subject but I cannot refrain from expressing the hope that others will profit by the lesson and learn to exercise the same grace and

Charity.

March 19th, 1887.

Sir,—In criticising an utterance of the Dean of Westminster in last week's paper, have you allowed sufficient weight to the words "or Iona" which occur in it? Your criticism is, I think, that Dr. Badley refers the conversion of England to Augustine and other Roman missionaries exclusively. It seems to me with great deference that that is precisely what by mentioning Iona he was careful to avoid doing. Surely "the great missionaries from Rome or Iona" is as exact a description as could have been given in so few words of the double source of British Christianity, from Rome through Augustine and from the Celtic church though Columba and his compeers.

To any one who knows Dean Badley,—much more, to one who like myself had in boyhood

the good fortune to be taught by him, it is comical to a degree to find him accused by you of forgetting that there were Christians in Britain before Angustine,—although the exact part they played in evangelising the heathen ancestors of those of us who are pure English, is still a moot point among historians.

O. M.

SIR,—Will you kindly insert these few lines in your paper? The other day I met a yonng girl on her way to some sacred place to perform the rites of widowhood. She told me that she became a widow at seven. She sadly passed her hand on her head and said I will soon be shaved and degraded. She trembled as she told me what they have to undergo after this rite, and wept bitterly. Her distress was heart-rending to witness. She could hardly understand when I told her that God loved her and was touched to see her sorrow. She started and said, do you not know that the same calamity will fall upon you, if you speak kindly to me? God has cursed me and He will curse those who speak to me. A glad wondering light came to her eye as I told her that it was God's command to us to love widows; but she said, "it is not for me; my mother says I am a great sinner and the consequences of my guilt have pursued me here and therefore I have lost my husband." Her face brightened when she heard of the despised women, whom the disciples would have sent away,—of the blind beggar, whose cry had disturbed the listening crowd and lastly about the thief who was forgiven his sins on the cross.

Her mother seeing me talking with her, commenced pulling the child into the inner room, with blows and threats. She was well beaten before she was locked up in a room and the poor child was deprived of the little piece of bread which she usually got only once in twenty-four hours.

Her last words to me were, "Will you ask your God to help me?" This story is from real life and there are thousands of other such cases. Let us all join in prayer for that poor untaught child. Oh, who could bind up the broken heart and pour in healing balm, but God?

A DAUGHTER OF INDIA.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 p. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

BOMBAY DISTRICT PRAYER LEAGUE.

AT the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

Mar. 26—Eph. 5. 16, "Redeeming the time, because the days are evil."
April 2—Neh. 13. 13, "And I made them treasurers . . . for they were counted faithful, and their business was to distribute unto their brethren." (R. V.)
" 9—2 Cor. 5. 15, "And He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."
" 16—Matt. 4. 19, "Follow me, and I will make you fishers of men."
" 23—3 Jno. 8, "Look to yourselves . . . that ye receive a full reward."
" 30—Jno. 12. 24, "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit."

THE Annual distribution of prizes, to the pupils of the Lower Colaba Day and Sunday Schools, will (D. V.) take place on Tuesday, the 29th instant, at the Young Men's Christian Association Lecture and Reading Rooms, Apollo Bunder, at 5-30 p. m.

All those who are interested in the work are most cordially invited to attend.

The Hon'ble Justice Birdwood has very kindly consented to preside

SHEVANTIBAI T. CANARAN.

WESLEYAN METHODIST SERVICES.

Sunday, March 27.

Young Men's Christian Association, Apollo Bunder, 11 a. m. and 6 p. m.—Rev. G. W. Clutterbuck.

Wesleyan Methodist Chapel, Parel Road, Byculla, 11 a. m.—Mr. John Staples. 6 p.m.—Mr. T. W. Rice. Cordial invitation to all. Minister,—Rev. George W. Clutterbuck, 56, Hornby Road. Fort.

Epitome of News.

SATURDAY, MARCH 19.

—*N. Chr. Advocate:* About two years ago a village in Wyoming territory, owned and inhabited by Chinese people, was destroyed by a mob of Caucasian labourers, mostly foreigners, and a good many of the villagers lost their lives along with their property. Congress has just passed a resolution appropriating $147,700 to pay as indemnity for this outrage.

—Same: There was born in Goshen, Conn., March 26, 1788, a triplet of girls, who made one of the most remarkable records known. They were Sibyl, Sarah and Susan Hurlburt, children of Gideon and Anna (Beach) Hurlburt. For the great period of eighty-seven years this triplet remained unbroken, Sibyl dying first at that age, in June, 1875. Her wedded name was Luddington. In October of the next year Susan (Mrs. Grennell) died at the age of 88. Sarah lived to the age of 95, dying January 11, 1883. Her wedded name was Bushnell. These sisters looked so much alike—particularly Mrs. Grennell and Mrs. Bushnell—that up to 75 or 80 years of age it was difficult for the most intimate friends to tell them apart; even they would mistake one another among themselves.

—The two rail heads from Sibi and Quetta, of the Sind-Peshin State Railway, met and joined at midnight on the 14th instant. Thus the greatest railway undertaking of latter days in India has become an accomplished fact.

—*Times of India;* Bangalore, 18: A fatal railway accident occurred this afternoon between Muddur and Bangalore on the Mysore line. The engine fell over the line, killing the driver and fireman, who are brothers, Rapson by name, and another fireman and permanent way inspector escaped by jumping off the engine in time.

MONDAY, MARCH 21.

—Same: The arrest of a Catholic priest in Ireland for refusing to answer questions in a Bankruptcy Court and his committal to prison for contempt may prove to be fraught with the very gravest consequences. Of course the suggestion emanating from the Irish party in Parliament that the step has been deliberately taken by the Government for the purpose of exasperating the Irish people and justifying the necessity for coercive measures is in itself not worthy of a second thought; but it needs only a little reading between the lines to see that it contains a distinct threat of retaliatory outrages and a direct instigation to resort to them. Should these incendiary hints be followed, the country will not be slow to recognize and brand the men who will be more responsible morally for any outbreak of crime than the actual persons who perpetrate it. Whatever be the consequences, the vigorous action of the authorities will be universally applauded. All through the Irish conspiracy the priests have played an active part, and even the Irish Archbishop himself has publicly written and spoken downright treason. The priests possess a vast influence in Ireland, but their cloth has been too long allowed to cloak their seditious practices. If the outburst of Nationalist indignation at this arrest of a priest does actually precipitate the final struggle between law and sedition, the result will not be regretted. England is heartily sick of the interminable Irish question and people are beginning to see that there are but two alternatives, namely, to crush out the conspiracy with Cromwellian sternness or to cast the country adrift altogether. By the latter step, two million Loyalists and Protestants will be utterly undone, their property confiscated and themselves practically handed over to bondage. It is surely as unfair for Cork to rule Belfast against its will, as for London to rule an unwilling Cork. When England is put face to face with the plain question whether it will renounce the most sacred pledges and hand over Ulster to its bitter and hereditary foes, it cannot but be that an emphatic "no" will be the response. We are clearly coming near to the day when the final answer will have to be given, and that with unmistakeable decisiveness. It may be that this vigorous action against a member of the priesthood may mark the beginning of the end of the Irish Question.

—*Bombay Gazette;* Rangoon, 18: The hostile confederacy amongst the Shan Chiefs has completely broken-up. The Tsawbwa of Meipon, who was at its head, has announced that they are all coming in to submit. The only man of any importance who is still holding out is the Tsawbwa of Tonsauk.

Tuesday, March 22.

—A native gentleman writes to a Calcutta paper to complain of the growing avarice of bridegrooms in Bengal. The exactions of bridegrooms, he says, are perceptibly increasing, and the evil custom is bringing ruin and misery into many families, even among the well-to-do classes. "Marriage is no longer a spiritual affair, but has come to be a veritable subject of bargain with the *Kayastas* of Bengal. The price of the bridegroom increases in proportion to the success he achieves at the University. A boy who has the good luck to pass the Entrance examination is now worth Rs. 300, while B. As. and M. As. are worth much more.

—The situation in Nepal has suddenly taken a fresh development. The Allahabad paper is informed that on the afternoon of the 13th, General Khudga Shamshere, Commander-in-Chief of Nepal, and his uncle, Colonel Kessar Singh Thappa, also the Kancha Maya, a daughter of the late Sir Jung Bahadur, were suddenly arrested at Khatmandu by order of the Minister, Maharaja Bir Shamshere. Various reasons are given for the arrest, amongst which is one, that the above-named persons were implicated in a plot against the Minister's life. Lhudga Shamshere has been a very influential member of the Shamshere administration ever since it rose to power by the assassination of Sir Rungbeer Sing in the end of 1885. The abovenamed persons were immediately after their arrest deported from Khatmandu in various directions. All is quiet in the city and neighbourhood to date.

—A branch Railway line, Mehsana to Wadnagar, 21 miles, has been constructed in the Gaekwad's territory by H. H.'s Government.

—*Bombay Gazette;* Belgaum, 21: The Belgaum Branch of the Southern Mahratta Railway was opened for traffic this morning. A train started with the Judge and Railway officers at 7 this morning, while the train from Londa arrived at 10 o'clock. The station master, a Brahmin, had the station decorated.

Wednesday, March 23.

—*Overland Mail*, 4th: Dr. Jnucker's explorations are of great value to science. Now that it is known that the great River Inellé is connected with the Congo by the Obangi, a long and splendid waterway is opened up between Leopoldville, on the Stanley Pool, and a point very near the Nile. A railway only 280 kilomètres long, by the side of the falls of the Lower Congo, would unite the west coast and the central districts of Africa, and goods from Banana and Boma could be carried to the Upper Inellé in the course of five or six weeks, while ivory, gums, palm-oil, &c., could be returned by steamer.

—*Times of India;* Indore, 22: At the conclusion of Dewan Bahadoor Ragoonathrao's lecture on "The Marriage Laws of the Hindoos" at Indore yesterday, Sir Lepel Griffin thanked the lecturer for his interesting and eloquent lecture, and said that the question of marriage is of supreme importance to India, on the right and proper decision of which depends the well-being of Hindustan and in dealing with which the British Government is unfortunately unhappy. By the marriage law now administered India is thrown back fifty years by not allowing property to be inherited by women after their re-marriage. Marriage is discredited and concubinage indirectly encouraged. "In poor Rukhmibai's case," said Sir Lepel, "it is the English law that compels her to go to her husband against her will The lecturer informs us that judgment in this case is not in accordance with the Hindoo Law. Without questioning the judgment I must say that a law that compels Rukhmibai, who was married when a minor and who repudiates marriage on attaining majority, to go to her husband, is a disgrace to and an outrage upon human society. To remedy this evil a commission should be appointed as the Dewan Bahadoor recommends, consisting of people of all shades of opinion and upon its report the Government should enact some law for Hindoos. Without Government interference nothing can be done. In the case of *suttee*, too, had it not been for such interference, thousands of innocent lives would have perished. Our Government must prohibit infant marriages not sanctioned by Hindoo Law, and countenance widow re-marriage which the Hindoo permits as the lecturer informs us. Hindoo friends, if you want to occupy a high position in this world, treat women well."

—The *Birmingham Gazette* publishes the following letter which has been addressed by Mr. Ruskin to a Cumberland gentleman who had communicated with him respecting the Ambleside Railway project:—"Brantwood, Coniston, Lancashire, March 1, 1887. My dear Sir,—I do not write now further concerning railroads here or elsewhere They are to me the loathsomest form of devilry now extant, animated and deliberate earthquakes, destructive of all wise social habit or possible natural beauty, carriages of damned souls on the ridges of their own graves. Ever faithfully yours—John Ruskin."

—The *Indu Prakash* says: We cannot understand why there should be so many jubilant cries raised over the High Court's decree against Rakhmabai—raised by those who only a few months ago protested that Government should have nothing to do with our social questions. Every one of these now thinks the High Court has saved Hindoo society and has prevented a revolution, forgetting that the salvation which has given them such peace of mind comes from *without* and not from *within*.

—The Portuguese Government has made arrangements with the British India S. N. Company to run direct steamers between Lisbon and Goa.

—*Indian Christian Herald:* The Baptist Chapel in Circular Road had an epoch-making congregation on Wednesday afternoon. Never before, there or elsewhere, had so many Bengali Christian ladies and gentlemen assembled to witness a European marriage. The parties to the marriage were none other than our beloved brother, Mr. Williamson, and our beloved sister, Miss Cook, both of whom have endeared themselves to our community by their genuine devotion to our interests in the Lord. The bulk of the invitations were issued to Bengali Christians; a Bengali prayer formed part of the programme; the chief entertainment was in Bengali style, and under Bengali management; and a Bengali acted as master of the ceremonies The Christian doctrine of the universal brotherhood is not a mere sentiment, and its moral effect is simply immense, when it asserts itself, as it eminently did on the present occasion, in the region of reality. The problem of the races stands solved in a nutshell, when faced by such genuine souls as Mr. and Mrs. Williamson, on whose united life may there be an abundant downpour of the choicest blessings of the upper sanctuary!

—*Indian Churchman:* The Rev. Fr. Page held a quiet day for ladies at the Bishop's Palace, on Thursday, the 17th instant. About thirty ladies were present.

—*Word and Work;* The earthquake: The Carnival gaieties of the preceding day lent peculiar terrors to the scenes amongst the panic-stricken people. Here are two significant facts:—

At the Carlo Felice Opera House, at Genoa, where the last masked ball of the Carnival was taking place, the swaying of the great chandelier, the opening of doors and windows, and the smashing of glass in the corridors, spread a panic among all present. The musicians threw down their instruments and left the orchestra, while the terrified maskers, in their fancy dresses, rushed into the streets, and even to the suburbs, seeking a place of safety . . . . .

Diano Marina is reduced almost to a heap of ruins. In a house near the church the explorers exposed a scene of pitiful horror. A Carnival ball had been held in the mansion on the Tuesday night, and dancing was still going on at half-past five on Wednesday morning when the first earthquake shock came and overwhelmed the joyous company in one common fate. The house utterly collapsed at the first shock, and not one person within its walls escaped. The explorers wept as they laboriously brought to view victim after victim, men and women, their Carnival finery besmirched with blood and dust.

The revelry of the previous night ill-prepared the inhabitants to confront calmly the unknown dangers of the morning.

—Same: By the last Congo mail the following letter from San Salvador was received by the Baptist Missionary Society. We are confident it will be read with thankful interest:—

"Soon Cameron, Graham, Phillips, and I after our arrival here in December, talked the matter over, and decided that a special effort should be made to bring the people here to decision for Christ. Our brethren, Hartland, Weeks, and Cameron, have at different times faithfully carried on the work here for the last seven years, and we have felt for some time that there were a number of people not far from the kingdom. We therefore decided to hold special services every night for a week.

"These services were held from the 12th to 19th of December. The previous week we had little meetings among ourselves, to ask God's blessing upon our effort, almost every evening.

"We held our first evening meeting on Sunday, December 12th, in the dining room of the Mission house. This room was so crowded that on Monday evening we moved into the school-room Before the end of the week the school-room became too small for the people, and we were glad to move into the large new chapel, although it was not quite finished. Best of all, God's Holy Spirit was present at the meetings and working in the hearts of those present.

"As the result of these meetings, and the meetings we have since held, over one hundred persons have given in their names and decided for the future to follow Jesus. About the sincerity of many of these new converts there cannot be the least doubt. Most of them have attended our services for years. You will also be glad to hear that several of the chief men of the town, a number of the kings' wives, and about a dozen of our older lads are among the number. The work is still going on, and we pray that many more may be led to Jesus.

—The 1,000th edition of the German Bible was recently published by the Canstein Society of Halle. The first edition appeared in 1712.

—The *Indian Spectator* publishes a letter from Florence Nightingale to the Bombay Presidency Association on Village Sanitation. She says: It appears to me that what is wanted is, as in England, an Act to enable the people, under proper supervision, to organise themselves in the villages for sanitary purposes; the villagers doing the work themselves with the requisite guidance from skilled authority—that is, from the Sanitary Commissioner and the officers of his department. As yet, the higher officers are Europeans, but the time will come, we hope, when these duties will be performed by trained Indian sanitarians. [It is a truism, but a truism much neglected among us, that it takes a lifetime to make a sanitarian.] The problem seems to be to combine efficiency with freedom; to provide the impulse and the science from the central authority, without undue local interference; so as to produce a stirring practical sanitary executive which will inspire and direct the willing co-operation of every villager.

Thursday, March 24.

—The Str. *Rohilla*, with English Mails, left Aden for Bombay, Wednesday, 2 a. m.

—*Times of India*: The latest craze of the officers of the Salvation Army is to paint their foreheads in imitation of the caste marks of Hindoos. A Madras paper noticing the arrival of Major Tucker and other Salvationists at that city says that Major Tucker "wears on his forehead a red dot surrounded by three crescents, each of a different hue—red, yellow, and blue."

—The distribution of prizes at the Grant Medical College, took place on Tuesday, Sir Maxwell Melvill presiding. The chairman said: I remember, I think in this very room, hearing the annual report read in the year 1856 by Dr. Morehead. I think the number of students did not then exceed 30, while the report which we have heard Dr. Carter read to-day tells us that the number is now 231. This increase of the number of students indicates the usefulness and popularity of this institution under the distinguished principals and professors who have presided over it—(applause)—amongst whom I may mention as old friends of my own D.s. Giraud, Haines, Sylvester, Hunter and Cook.

—*Bombay Gazette*: At the last moment, yielding to the representations of her advisers, Rukhmabai yesterday lodged an appeal to the full Court against the decree of Mr. Justice Farran for the restitution of conjugal rights. By this step time has been gained for deliberation. The appeal has been fixed by the Prothonotary, Mr. Orr, for the 17th June, which practically means the middle of the following month, taking account of the present state of the appeal list. In the interval public opinion will be able to declare itself, and the Government will no doubt be moved to take action which will obviate the unforeseen consequences of attempting to enforce the religious obligations contracted by Hindoos, by a provision of English law which applies to express contracts only.

—Same: A religious controversy, which has for some time past been going on at Surat between two apostles of the Shankaracharya sect of Shaivism, has brought to light from the archives, it is alleged, of the holy see of Dwarka a document in the shape of a copper-plate of the fifth century B C. The actual date of the plate is said to be the year 2663 of the era of Yudhishthira, that is B. C. 443, or a little more than a century prior to the invasion of India by Alexander the Great. Thus the plate if genuine would be a very rare find, almost unique of its kind for the purposes of Indian archæology and epigraphy. We understand that the plate will perhaps have to be produced at the argument on a rule *nisi* before the Sessions Judge of Surat in a day or two. If so, we hope that advantage will be taken of the opportunity if possible to photograph so rare a document, or otherwise preserve a facsimile of the plate, in the interests of Indian research.

—The 48 inch mains for the Tansa Water works, are each 12½ feet long and weigh 4 tons each. More than 50 large steam-ships will be needed to bring them from Glasgow.

Friday, March 25.

—Deaths last week, 417.

—*Times of India*; Exchange: The market opened in an unsettled manner and quotations were not at all uniform. A little Bank paper was placed at 1s 5 5-32d., but the general quotations was 1-16 less. Three months' Credits for the mail were placed at 1s. 5¼d and for the latter portion of April at 1s. 5⅛d. Demand mercantile bills and resales found buyers for May at 1s. 5d. Banks offered to draw April demand at 1s. 5 15-16d. and May at 1s. 5⅛d., but we do not think there were many buyers at these prices. Calcutta quotations were unchanged. The market closes firm and we do not think bills could have been placed this evening at 1s. 5¼d. for the mail. In fact we hear of this rate having been paid for April.

—*Indian Messenger*: Mrs. Josephine Butler, in the pamphlet on, "The Revival and Extension of the Abolitionist Cause," to which we referred last week, thus speaks of the inadequate success of the Christian missions sent out by England to other countries:—"The question of the causes of this imperfect success is too large to be treated here; but surely we may assume that one cause has been that England has been sending forth to all these parts of the earth two streams, one pure and the other foul. She has been teaching—even enforcing—false principles and degrading customs at the same time that ministers of the Gospel have been endeavouring to save and to purify. . . . . Righteousness, Justice, and Purity, could not take root together with drunkenness, and vice and legalised fornication." Mrs. Butler extracts the following remarks of the Editor of the *Christian* regarding the state of things at Gibraltar:—"The majority of soldiers in the garrison are youths in their teens, many away from home for the first time. The hideous hypocrisy of marching these boys to church on Sunday, to pray, "From fornication and all other deadly sins, good Lord deliver us;" while they know that on the previous day provision had been made for them to commit this 'deadly sin' with impunity, places England 'the heir of all ages' in the foremost files of cant."

Selections.

PALESTINE AWAKENING.

The world-wave of progress has not failed to make its mark in Syria, in spite of the grinding and corrupt rule of the Turk. Turkey does nothing to promote the products, trade and prosperity of her subject provinces, but grinds them down with burdensome and merciless taxation, much of which is pocketed by corrupt officials. In spite of all this, and in spite also of the fact that on all the coast of Syria there is not one harbour, and only two roads (one of which a fine macadam road from Beyrout to Damascus, was made twenty years ago by the French) the people of Syria appear to be progressing rapidly. Beyrout, though without a harbour, has changed, during the last twenty-five years, from a squalid and filthy town of 20,000 people, to a handsome city of 80,000, with well-lighted, well-paved and well-cleaned streets, public water introduced, a public carriage service, and streets of elegant modern houses, as well as a $100,000 paper-mill, which supplies the best qualities of paper for all Syria.

The shipping has in the same twenty-five years grown from 100 vessels, aggregating 30,000 tons, to 400 steamers and 3,500 sailing vessels, with a gross tonnage of 460,000. Trade has so increased that the custom house has been enlarged. The only unchanged thing is the polite Turk in charge, as ready as ever to take his bribe.

At Jaffa, the (harbourless) port of Jerusalem, still greater improvements are reported. The old wall has been torn down, the moat filled up, and streets filled with new buildings are rising where these relics of feudal and barbarous times once were. The country round about Jaffa is even more changed than the port itself. It is being converted into an earthly paradise, one vast orange grove, a region of orchards and fruit gardens. The number of such holdings has increased four-fold in the past quarter of a century, and it is estimated that there are now in the immediate vicinity of the port, four hundred of these orange gardens, ranging in size from two to fifteen acres; and finer oranges than those of Jaffa are not grown in the world.

The orange production of Jaffa is said to amount now to eight or ten millions. Land around Jaffa is worth more than it was in Jonah's day. It has risen fifteenfold. Haifa shows a similar change. The interior towns, too, are showing marked improvement. Jerusalem has cleaner streets, better houses, more toleration for Christians—and is growing faster outside than inside her walls. Her outside population already equals that of her urban inhabitants. Bethlehem, too, is waking up to modern improvements, and so is Tiberias; while filthy Nazareth is showing some sense of awakening.

Gas lights and horse cars will soon change the old, filthy condition of these ancient towns of the Christian story, now haunted by robber Arabs, and Turks that are not less robbers for being more polite. Nablous, the ancient Shechem where Joseph was sold, "is become one vast soap-boiling establishment." It is good to learn also that "its product is in general demand throughout Syria," and that the town is furthermore to be a great centre for the making of boots. Olive trees are planted between Nazareth, Safet, and Nablous, at the alleged rate of 500,000 annually; and the product of olive oil in the district is said to be upwards of fifteen million pounds' weight! This is one phase of a varied awakening of agricultural production and improvement throughout most parts of Palestine; cattle-rearing is another.—(*Hartford Times.*)

A GOSPEL WITHOUT GOD.

Reviewing a volume recently published, the *Athenæum* says:—"This book is the most "powerful attack on Christianity that has been produced in England during this generation.", Hitherto, it is asserted, leaders of thought, who are certainly not Christian, have contented themselves with undermining faith, and have refrained from vigorous assault, because they believed it impossible to fill its place with anything better. This new author, who steps forth from the ranks of Positivism, believes he has found a substitute for the Christain Faith, and he fearlessly challenges conflict in the hope of planting the new gospel on the ground so long occupied by the old.

But as the reviewer sadly admits, "Unfortunately ill-health has disturbed his plan, and the book remains a fragment, with the positive part only barely indicated in the last two chapters, and in the title of the book." So that, for the present, we have only the play of "Hamlet," with the part of Hamlet left out. Still, we may form some idea of the "religion of the future" even from a sketch, and we can compare its promise with the results both promised and produced by the Gospel of Christ. Nor need we fear the Comparison. Unless we misjudge the new champion very seriously, something more than ill-health prevented the completion of his under-taking. He advances jauntily enough over the old ground, and repeats the commonplace objections to the Christian creed, but when he proceeds to bring forth the vaunted substitute, he first hesitates, and then comes to a full stop. He only succeeds in laying down two principles, and even concerning these he is either uncertain or unwilling to speak of their practical application.

For the "service of man," which is to displace the "service of God," there must be sacrifice. This, we are assured, is the essence of all practical religion. We are not disposed to call this in question; only we would like some information as to the inspiration which will make sacrifice possible. At present the love of God, so graciously and gloriously manifested in the Cross, does touch some hearts, and awakens in them a response however feeble. But in a world without Christ and without God, we would like to know whence

the fire is to be brought to kindle love, without which sacrifice in the service of man is likely to be looked for in vain. Positivism has contributed talk enough for the welfare of humanity; it has left the actual work of helping and healing the sufferers in the hands of the Christianity it professes to have outgrown.

Here is a remarkable admission from the pen of this "servant of man" concerning the work now being done by the servants of God:—"To rescue children from vice and temptation, to inform their minds with virtuous principles, to clothe and feed their bodies, to ameliorate the dwellings of their parents, and admit a ray of light and brightness into the squalor of their daily lives — these, and similar objects, occupy the time and minds of Christian ministers to a degree which was never even remotely apprehended in the past." All this service to humanity is done in God's name, and for Christ's sake, with an unwearied labour of love which finds in the work itself a present and pleasant reward. Will our Positivist friends, who believe neither in God nor in a future life make one little experiment in rescuing the waifs and strays after the example of Dr. Barnardo, or in running an orphanage like Mr. Spurgeon's, on Positivist principles? They have sufficiently proved their ability to supply any amount of tall talk about ceasing to serve God, and beginning to serve man; we are waiting to see one practical illustration of the possibility of doing it. The energy placed at God's disposal finds its channels of use on earth, and is applied in a thousand directions to convey health and gladness to the children of men; let it be withdrawn from the directions of Heaven, and what security have we that it would place itself at the disposal of humanity.

Men who eliminate God from their creed dream of the unity of the human race, and in its greatening goodness is their hope. But in the absence of God the unity disappears and the future becomes dark as midnight For love is the only force which gives cohesion and promises better things to come. And love is of God. What the sun is to the planetary system, that, and more than that, God is to man. Pluck the sun from the sky and chaos comes again. Let faith in God disappear and the age before the Flood, in which the earth was filled with violence, will return once more to curse mankind and to challenge the judgment of Heaven.—(*Word and Work.*)

C.

EMOTIONS, ÆSTHETICS, RELIGION.

REV. WAYLAND HOYT, D. D.

"TELL me about it," said Captain M——to me as he stood there in the pilot house of a Missouri river steamboat, threading the winding, treacherous channel, looking out for sand banks, now here, now there, reading the rippling, boiling surface of that great river as intelligently as I could read the page of an open book—"Tell me about it," said he to me as I sat by his side in the pilot house, making my way northwestward against the surging current of that river; "was I wrong or was I right? I married my wife; I loved her; to please her I began to go to church; I never could hear singing and not be moved; the songs they sang there in church touched me strangely; they brought up forgotton memories, they unloosed the springs of feeling; I was overcome; I could not help myself, I wept—whenever I went to church and heard the songs I wept. Because I wept they thought I had become a Christian! Wife, minister, all of them, pressed me to join the church. 'No, I said, I cannot.' 'I have simply been stirred by songs as I always am.' I knew I had not given up my evil ways. I knew I had not repented of my sins and given myself over to my Saviour. 'No, I cannot join the church. Deeper work must be done in me before I can do that, I said. And yet when I went to church and heard the songs I always wept and could not help myself. Tell me was I wrong in refusing to join the church, though songs touched me so, or right?" Thus substantially, the captain went talking on.

And I answered, "Right, Captain, right thoroughly. A real religion is something fathoms deeper than feeling simply; it is repentance; it is faith; it is the organization of the life round a new center; it is the acceptance of Jesus Christ as your Saviour and your Lord. The mistake you made, Captain, was, that you did not go on and give yourself to Christ, and fasten those feelings about Christ."

Yes, a real religion is something vastly more than suffusions of feeling They are powerfully moved upon by the beautiful. They love the silent falling of dim religious light. They are subdued into the calmness and serenity of a Summer's night while the notes of the organ float through long-drawn aisles, and while up the ladder of some exquisitely modulated voice the songs of praise climb heavenward. And it is a glorious thing to be stirred through all the faculties, as in Summer the breeze quivers the leaves through all the trees by the breath of the beautiful.

But all this is not necessarily a real religion. Religion is something always deeper and stronger than æsthetic sentiment. Religion is personal attachment to Christ. Religion is a structure of granitic principle—Jesus Christ himself being the chief corner-stone. About it all there may be tender floodings and colourings of soft feelings, or there may not be. But in order to religion there must be the strong, deep principle of a life founded upon and anchored to Jesus Christ. "And him that cometh"—not to tender and beautiful suffusions of feeling—but "him that cometh unto Me I will in no wise cast out," says Christ.

This, according to this great and structural Word of Christ, is real religion.—(*Christian at Work.*)

MARK GUY PEARSE ON POWER.

PREACHING last week in the historic chapel, Carr's Lane, Birmingham, Rev. Mark Guy Pearse gave the following trenchant thoughts on Power; his text was Acts 1-8, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." He delighted in that word "power"—literally "dynamite." It was moral dynamite—a blowing up and a blowing down power; power to shatter the strongholds of the devil. What did those men want, in order to evangelise the world? Money? Of course they wanted money; but Christ did not say a word about that. God would provide the money. Why, if it were necessary, God would tear up the golden pavement of the streets of heaven, and fling it down upon them. Remember how Christ sent Peter to catch a fish, and to find money in its mouth. There were as good fish in that sea as ever came out of it. Never let rich men imagine that God cannot do without them, and never let them resort to immoral methods—like raffling—for the sake of getting money. God will supply all their need. But perhaps they needed intellectual power? Christ said not a word about that, although when sanctified it was of great service. He was equally silent with respect to social position. What they really wanted was a power that would keep men's hands clean for seven days in the week; a power that would deliver them from the love of money and from the power of a golden bribe. The supreme business was to make men think well of Christ. The power of a Christlike life conquered the Roman, the Greek, and the barbarian in the first century. It was equally irresistible to-day. The most powerful work on the evidences of Christianity was from five to six feet of humanity living the Christlike life. Society was saved from ruin by Christlike men and women here and there, often in the most obscure positions. Let them remember that all Christians must be, cannot help being, "witnesses." Every Christian, as one had well said was "a Bible or a libel"—a witness for Christ, or a false witness against Christ. Let them cultivate a loving spirit. There was no greater power in the Church of Christ than the power of hearty handshaking. The power they needed was power to keep their tempers and power to abstain from driving hard bargains. Christ said: "Ye"—that was every one of them—"Ye shall receive power." The preacher said that he himself had received great light from the word "receive." It was, therefore, he perceived, not what he could do, but what God could do for him. It was what the Lord Jesus Christ could put into him. Any beggar could take six pence if it were given him. The same shower which fertilised the noblemen's broad acres filled the poor widow's broken jar to the brim. The gardener could graft a lovely rose into the prickly brier that grew in a ditch. However poor, or insignificant, or unfit he might be in himself, Christ was able to give him "power." He all unfit and unworthy, could "receive" the glorious gift of God.—(*Word and Work.*)

A CHINESE OFFICIAL PROCLAMATION.

DEAR SIR,—I read with devout thankfulness the reports you publish in THE CHRISTIAN of the various conferences on the Evangelisation of the World. The increasing interest in this all-important subject encourages us to hope that this vast and needy land will have the Gospel of God's love proclaimed soon throughout its length and breadth.

The signs of the times are favourable for a more decided advance upon this domain of heathenism than we have yet witnessed. It will be interesting to not a few to hear that lately one of the high Chinese officials—a Governor of Chê-Kiang province—has issued a proclamation, by instructions from Pekin, in which he says: "Know, therefore, all men, of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to virtue; those who embrace Christianity do not cease to be Chinese, and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them. If cases come before the Courts, the local authority should investigate them impartially, having regard only to the merits of the case, and *not to the religion of the litigants*, and should give his decision quickly. Thus neither party shall inflict injury on the other—each shall pursue in peace and quietude his calling, and the desire of the State to include in its kindly benevolence the men from afar equally with its own people shall not, I trust, be frustrated." . . . No more important document bearing upon the toleration of Christianity has ever been published in China.

Since my arrival in China, this last time, I have already travelled extensively in eight provinces, and I can speak from experience that large tracts of country—inhabited by multitudes of our fellow-men—are perfectly open to the missionary. Such splendid opportunites, if not speedily embraced, may soon pass away, not to recur again—at least, in our day. Then, again, it is most hopeful to find the native brethren in some places so active. At one place on my journey I found some of the native Christians in the habit of frequently seeking God with fasting and prayer. The influence of such men on their fellow-countrymen for good was abundantly apparent. God is raising up holy and devoted Chinamen to be pillars in the Church and mighty men in the advancement of his kingdom in this land.

It has greatly cheered us of the China Inland Mission to welcome twenty-two new workers this year, five of whom are self-supporting; but this increase appears so insignificant in contrast to the vast needs that many of us have banded ourselves unitedly to pray definitely for one hundred new workers to be sent us during 1887. May I ask very earnestly that your readers will also join us in prayer that the one hundred consecrated and fully surrendered servants may soon be sent forth by the Master? —Yours faithfully in Christ,

JOHN W. STEVENSON

China Inland Mission,
Takutang, Kiang-si, China, Dec 3.

Miscellany.

—From "Eclecticism or Christ a King," a paper by Rev. A. R. Macduff, M.A., in *Indian Evangelical Review.*

We think the time has come in India for more decided proclamation of the kingly claims of Jesus Christ. In the early days of missionary enterprise it is obvious that Christ's claims as a religious teacher naturally occupy the foreground in every discussion. The purity of His doctrine is displayed and the missionary seeks to extract from his hearers the exclamation, "Never man spake like Jesus Christ." But this presentation of Jesus, the Religious Teacher, is only preparatory work. As soon as Jesus Christ is reverenced for His doctrine, as soon as He is admitted to be a great Prophet, then comes the time for proclaiming the Kingdom of Heaven. We hold that the first stage has been reached in India, so that to-day the name of the Prophet of Nazareth is honoured throughout the length and breadth of the land. What we want is not any more discussion of the rival claims of Christ and other masters—but rather the herald with his trumpet proclaiming the Kingdom of Heaven in India. It is not a matter for arguing about; it is not a matter for the debating society, or for the controversial columns of the newspaper. It is a matter for dogmatic declaration. Christ is King of India. At their peril men disobey Him. Christ claims the homage of all the people of this land. Whether men will hear or whether they will forbear, whether they argue, or whether they dream sweetly of compromise in some fancied eclecticism, none of these things alter the fact that Christ is a great King over all the earth, and that no doubt the Kingdom of Heaven is come near unto us. And when we maintain that Christ is King of India, we do not desire for Him a merely titular sovereignty. There is only one method that we know of, by which His reign can be established from the Himalayas to Cape Comorin, and that is by His being accepted as an absolute Monarch by the individual souls who together constitute the population of this great empire If in the hearts of the people of India every thought be brought into subjection to the obedience of Christ—then Christ's Kingdom shall come and His peaceful reign shall be inaugurated. Every other method can only result in what an old Jewish prophet calls "building with untempered mortar." But a Kingdom cemented with love and personal devotion shall and can never be destroyed. This is what Christ Himself meant when He said "the Kingdom of God cometh not with observation." No one can see what goes on in the hearts of his fellowmen. And so while there is much calculated to discourage those who are waiting and longing for the establishment of the throne of the Prince of Peace in India, one great source of comfort exists, and that is undoubtedly this, *viz.*, that India to-day is far more Christian than is generally supposed. In the hearts of the people of India Christ is exerting a secret, yet mighty, influence—an influence which is bound to grow and which nothing can resist until the day comes, when it shall be said of the many tribes and nationalities of this Great Peninsula, "the Kingdom has become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever." Then shall be fully accomplished for the whole of India what Bishop Milman said in faith the first time he crossed the River Sutlej, "I annex the Punjab to the Kingdom of Christ."

—King Mtesa, in Central Africa was on the banks of the lake on a picnic party, when his mother dreamed she saw a beautiful boat with white wings, and a white man at the helm, across the lake She told her dream to Mtesa. A few minutes later a breathless messenger came in announcing the appearance of just such a boat. "He must be a great man who sends dreams ahead of him," said the King. When Stanley arrived, the King asked after his health, after the health of Europe, next after the health of those "who were above." The explorer was out of his depth. No special correspondent had come back from there even to an American newspaper. But the conversation led Stanley to speak of the greatest of all things—of Christ. The King expressed an eager desire for Christian teaching. This led Stanley to make his appeal for missionaries, which resulted in the raising in London of £13,000 for missions to Uganda. Last year Mtesa died. His son Mwamba succeeded him. Things have undergone a lamentable change.

TELEGRAPHIC NEWS.

Rome, March 17th: General Saletta has been appointed to succeed General Gene in command of the Italian Forces at Massowah.

London, 18th: Mr. Gladstone, speaking at a Liberal banquet last night, said he was anxious for a reasonable understanding with the Liberal Unionists. He adhered, however, to his main proposals concerning Ireland, and said he hoped that an agreement was possible in regard to their modification or improvement, especially those relating to his Land Purchase Scheme He deprecated hurrying the Home Rule question, to which the nation would gradually come round.—The Duc d'Aumale has forwarded five hundred pounds sterling towards the Imperial Institute as a mark of his attachment to Queen Victoria.

Paris, 18th: In consequence of Said Ali, the Sultan of the Great Comoro Island, who had hitherto been under the nominal protection of the Sultan of Zanzibar, having accepted a French protectorate, one of the kings of the island forming the Comoro group has refused to receive a French Resident.—The French Government have ordered one of their corvettes to proceed from Nossi Be to Johanna and bombard the island.

St. Petersburg, 19th: An Imperial *Ukase* has been issued ordering the expropriation of land required for the purpose of continuing the railway to Samarcand.

London, 19th: Father Keller, a Roman Catholic priest of Yonghal, has been arrested for refusing to give evidence in the Dublin Bankruptcy Court against some defaulting tenants belonging to his parish.—He was escorted to prison by a strong force of constabulary, and was greeted with ovations everywhere on his way to Dublin.—In the House of Commons last night, the Parnellites inveighed against the arrest of Father Keller by the authorities in Dublin, and accused the Government with wilfully exasperating the Irish people in order to justify the necessity of coercive measures for Ireland.—Mr. Arthur Balfour, the Secretary for Ireland, vehemently repelled the accusation of the Parnellites, and declared that the baneful agitation, which is carried on according to the Plan of Campaign, is answerable for the disorder which prevails in Ireland.—The Closure Rule for the conduct of business of the House of Commons has been finally adopted by 262 against 221 votes.

20th: Father Keller, having refused to answer the questions put by the Court, has been committed for contempt. Large crowds accompanied him on his way to prison.—H. R. H the Prince of Wales has started for Berlin to attend the celebration of the Emperor William's birthday.

St. Petersburg, 20th: Wholesale arrests continue to be made here. The women's college has been closed, and it is rumoured that several officers have been executed.

London, 21st: Mr. J. K. Cross (Liberal), formerly under-Secretary for India, has committed suicide owing to ill-health.

London, 22nd: In the House of Commons last night Lord George Hamilton, First Lord of the Admiralty, in reply to a question said that the Grand Naval Review to be held by Her Majesty the Queen at Portsmouth would take place on the 21st July next, and would be the prelude to important evolutions that would be made for the purpose of testing the defences of our ports.—A grand march-past of Volunteers in the presence of Her Majesty the Queen will take place before Buckingham Palace on the 2nd July.

Berlin, 22nd: The celebration of the Emperor William's birthday was one of the most splendid ceremonials ever witnessed here. Immense popular enthusiasm has been displayed throughout the country.

London, 23rd: In consequence of the continued obstructionist tactics of the Irish members, the House of Commons sat all through Monday night discussing the vote on account of the Civil Service, and adjourned at 1 o'clock on Tuesday afternoon. The House then resumed its sitting at 4 o'clock.—In the Commons last night, Mr. W. H. Smith moved that precedence be given to the Crimes Bill, and challenged the House and the Country that if they disapproved the measure to relieve the Government of its burden.—Mr. John Morley opposed the motion and hinted that Government desired merely to suppress the *Plan of Campaign*, and not to restore order in Ireland.—Mr. A. J. Balfour, Chief Secretary for Ireland, announced that a Land Bill dealing with leases would be introduced in the Lords immediately, and that another Bill was in course of preparation, which would deal with land purchase.—The debate was adjourned.

London, 24th: Yesterday afternoon her Majesty the Queen laid the foundation-stone of the new Law Courts at Birmingham. Everywhere along the route taken by the Royal procession her Majesty was greeted with hearty cheering, and boundless enthusiasm was manifested by the crowds who lined the streets.—A warrant has been issued for the arrest of Father Ryan for refusing to give evidence in the Dublin Bankruptcy Court against defaulting tenants.

Constantinople, 24th: M. de Nelidoff, the Russian Ambassador here, had an audience of his Majesty the Sultan to-day, at which he declared that the mission of Riza Bey, the Special High Commissioner to Bulgaria, to study the means of arriving at a settlement of the Bulgarian Question, was useless.

WHY AM I SO MISERABLE?

So weak and languid? Why such heartburns and pains in the stomach, such acidity, and such an unpleasant taste in the mouth? Why at times such a gnawing appetite, and then again such disrelish for food? Why is the mind so frequently irritable, desponding, melancholy, and dejected? Why does one often feel under the apprehension of some imaginary danger, and start at any unexpected noise, becoming agitated as though some great calamity was impending? What is the meaning of these dull, sick headaches; these violent palpitations of the heart, this feverish restlessness, these night sweats; this disturbed and dreamy sleep, which brings no refreshing rest, but only moanings and mutterings, and the horrors of the nightmare?

The answer is : These are but the symptoms of Indigestion or Dyspepsia—the beginning and the forerunner of almost every other human disease. Indigestion is a weakness or want of power of the digestive fluids of the stomach to convert the food into healthy matter for the proper nourishment of the body. It is caused most frequently by the irregularity of diet, or improper food, want of healthy exercise and pure outdoor air. It may be induced by mental distress—the shock of some great calamity. It may be, and often is, aggravated and intensified, if not originally brought on, by exhaustion from intense mental application, of physical overwork, domestic troubles, anxiety in business, or financial embarrassments. If the stomach could always be kept in order, death would no longer be a subject of fearful anxiety to the young and middle-aged, but what would be contemplated by all as the visit of an expected friend at the close of a peaceful and happy old age. However, the first hostile invader upon the domain of health and happiness is Indigestion.

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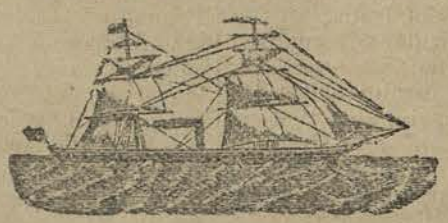

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany. Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very plea-ing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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